

Mission Theology for our times Series No. 2

**THEOLOGY
OF
DEVELOPMENT**

by
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THEOLOGY OF DEVELOPMENT

INTRODUCTION

Today there are several problems which are topical both at the level of theological reflection and practical missionary action. They are also much controverted. One of these vital problems is discerning the correct relation between evangelisation and human development. Just as we simplistically categorise people as either conservative or progressive, reactionary or liberal, so in the apostolate we neatly label people missionaries or educators, direct apostles or indirect, those who are for mission work from those in favour of socio-economic development. That is why the organising committee formulated the question as follows and submitted it to me for clarification: "How are education and social work related to the work of evangelisation? Are they means to an end or ends in themselves? Do we purposely work for making men Christians or do we want nothing more than making them human beings?" The split here is—either Christianisation or humanisation!

The way this problem is sometimes posited, namely, in the form of 'either—or', as opposition, as a dichotomy, shows the malaise and disarray that exists among us as regards so fundamental a question for the Church.

This is not an isolated question. It is closely linked with a host of others, for example:

- a) the relation between the Church and the world;
- b) the meaning of *mission* for the Church;
- c) our way of divorcing *word* from *deed* in contrast with the Hebrew meaning of 'dabar';

- d) the distinction between the so-called profane and the religious;
- e) the divisive psychological understanding of man as a body-soul duality;
- f) the presence (or absence) of a global vision in an historical perspective;
- g) realising the practical consequences of a truly incarnational Church especially in the context of contemporary relevance and international and interdenominational collaboration.

If we have a correct understanding of these connected questions we shall easily deal with our assigned topic. The problem of evangelisation in relation to human development was well formulated at the Symposium on Mission Theology organised by SEDOS in Rome at the end of March, 1969:

“Genuine missionaries have always worked for the growth and development of mankind. So long as this effort was expanded within the limit of a parish or diocese, no special problem presented itself. But today the organisation of development has become a much more complex affair; it has assumed the dimension of whole nations, of entire continents, of the wide world itself. It has become a task for specialists and the ordinary missionaries run the danger of no longer seeing and understanding the role they are called upon to play in the task of development.

The theology of mission and development should help them to bring into practice a fidelity to their missionary vocation of evangelisation and of the fostering of the full growth of man within this new frame-work of development. But often enough they have the impression that the mission of Christ has been drowned, submerged in a great technical or human enterprise, instead of being its soul and its force. They stand in perplexity when faced with the contradictory opinions of theologians. If some theologians insist on the primordial and irreplaceable character of the proclamation of God's word and of the

sacramental ministry, missionaries who are—by the demands of the situation in which they find themselves and the concrete need they encounter—taken up with the tasks of development, are troubled by an uneasy conscience. If other theologians stress the primary role of development, then these missionaries whose tasks are those which belong to the more traditional patterns of the apostolate, begin to question the value of what they are doing" (*Apostolate Among Non-Christians* (A.A.N.C.) D.S. Amalorpavadas, P. 43)

With our problems thus sharply focussed, we can now try a solution.

I. GLOBAL VISION

a) The Church's all-embracing Mission

Christ by his death and resurrection has been constituted the Lord of the universe, the saviour of mankind and judge of human existence. The Church, which is a community of men united in the Risen Christ by the Holy Spirit is "truly and intimately linked with mankind and its history" (*Gaudium et Spes* GS no. 1), with the whole human family along with the sum of those realities in the midst of which that family lives (GS no. 2). She has a mission of presence and activity that embraces the whole of mankind and covers the entire world. Her task consists in making the whole universe acknowledge the universal sovereignty of God in Christ, in orientating the whole of creation towards its creator and in fashioning this world anew according to God's design so that God may be all in all (1 Cor 15:28). It means that, like redemptive work of Christ, the mission of the Church, while directed towards the salvation and sanctification of men, involves also the renewal of the whole temporal order. The Church saves men by her ministry of the Word and Sacraments whereby she communicates Christ's message by deeds and words and Christ's grace by the liturgical ministry. Likewise she renews the temporal order by penetrating and perfecting it by the spirit of the Gospel (*Apostolicam Actuositatem*-AA no. 5). May be in the past we devoted our time and energy, planning activities to the salvation of men mostly by preaching the Gospel and administering the Sacraments. Thanks to the II Vatican Council we now have a better awareness of another aspect of the Church's mission, namely, her fulfilling role in the temporal order:

It is part of "God's plan for the world that men should work together to restore and develop unceasingly the temporal sphere of things. Many elements make up the

temporal order, namely, the good things of life and the prosperity of the family, culture, economic affairs, the arts and professions, political institutions, international relations as well as their development and progress. All of these not only aid in the attainment of men's ultimate goal but also possess their own intrinsic value implanted in them by God" (AA no. 7).

Therefore the task of the Church is also to labour vigorously to liberate the temporal sphere from abuses of serious vices, multiple errors and corruption of morals to which they have been subject, to help men to construct the temporal order rightly, bring it into conformity with the higher principles of Christian life, without the slightest detriment to its own proper laws, adapt it to the circumstances of time, place and personnel and orientate it to God through Christ. Vatican II mentions as outstanding among the works of this type of apostolate that of "Christian social action" and expresses the desire to see it extended now to the whole temporal sphere, including culture (AA no. 7). This was echoed by the participants of the All India Seminar on 'The Church in India Today': "Our involvement in, and contribution to, the integral development of our country, economic, cultural, social, political, moral and spiritual, is for us, at the same time, a fidelity to our mission as Christians and a service to our motherland, and to the whole of mankind" (General Assembly Resolutions—GAR—IV, 1, Report p. 268).

b) Total Liberation

When we speak of the 'salvation' of man, it is often understood as liberation from Satan, sin and death. Though this notion is not wrong, it is narrow and incomplete. In a comprehensive understanding we should rather say, that salvation or integral development of man means the total liberation of man from sin and all its forces and consequences. The whole history of man from the outset till now can be depicted as one of man's struggle—both individual and collective—for total liberation from social, political, economic

and cultural obstacles. This struggle has been carried on by men not only as individuals, but as communities, nations and mankind itself. And the objective of this struggle has been total liberation, so that man may become more a man and thereby develop himself integrally and thus attain full happiness. What is a better life, what is a bright future, what is concord and comity of nations, what is international community and world peace if not the total liberation of man as individual and society from all the forces of alienation, from all forms of slavery and from all levels of underdevelopment. For salvation in Jesus Christ will mean nothing to a people which is engaged heart and soul to liberate itself from stark poverty, economic underdevelopment and social injustice and inequality, if it is not linked with the latter and if it does not appear as part and parcel of the process of total liberation. The Gospel will be understood by them, we said, only from the background of their life-situations. The Good News of spiritual liberation made possible and real by the intervention of God in the history of man in the person of Jesus Christ cannot be isolated from the Good News which men are expecting to hear as a result of their gigantic efforts to produce more food, to raise their standard of life, to eradicate poverty and sickness, to put an end to exploitation of the poor and weak by the strong and the rich, to live in security, and peace without the fear of cold or hot war. That is the tenor of the whole encyclical, 'Development of Peoples' of Paul VI:

"The development of peoples has the Church's close attention, particularly the development of those peoples who are striving to escape from hunger, misery, endemic diseases and ignorance; of those who are looking for a wider share in the benefits of civilisation and more active improvement of their human qualities; of those who are aiming purposefully at their complete fulfilment. Following on the Second Vatican Ecumenical Council a renewed consciousness of the demands of the Gospel makes it her duty to put herself at the service of all, to help them grasp their serious problems in all its dimensions, and to convince them that solidarity in action at this turning point in human history is a matter of urgency" (no. 1).

c) The whole man and every man

The salvation of man again should not be restricted to the soul but should embrace the entire man, body and soul. Psychology is good and analysis of man's psycho-physical composition of body, soul, intellect, will and senses is useful. Greek and Hindu dualism may have their historical and philosophical justifications. But the object of God's creative and redemptive love, the one for whom Christ died and rose again, the one to whom the Paschal message is to be proclaimed is the whole man, the integral man, not some disembodied 'soul'. Likewise the object of the Church's ministry of salvation and the pivotal point of her concern must be "man himself whole and entire, body and soul, heart and conscience, mind and will" (GS no. 3). In the same way "man is the source, the centre and the purpose of all socio-economic life" (GS no. 63). We are interested here not only in integral man but in every man and Vatican II affirms it: "When we say man, we mean every man whatsoever, and every group of men, of whatever race and from whatever part of the world" (GS no. 64). Paul VI's Encyclical re-affirms it 'What we hold important is man, each man, and each group of men and we include the whole of humanity' (DP. no. 14).

d) Integral Development

The Church, with her global vision of man and of the human race, does not limit development to a mere economic growth and to a mere production or multiplication of goods, industrial, agricultural and others. Nor should the motive be domination and profit but respect and dignity of the human person, to foster and fulfil his total vocation and to advance the welfare of the society as a whole (GS no. 63). "In order to be authentic, says Pope Paul, development must be complete: integral, that is, it has to promote the good of every man, and of the whole man" (DP no 14). Development should be viewed both in terms of his material needs and the demands of his intellectual, moral, spiritual and religious life. As Lebret has put it "We do not believe in separating the economic from the human, nor development from

the civilisation in which it exists" *Dynamique concrete du development*, Paris: *Economie et Humanisme*, Les Editions Ouvrieres, 1961, p. 28). And let me add at once, we cannot separate the human from the Christian, human welfare and happiness from faith and grace.

"In the design of God, every man is called upon to develop and fulfil himself and to bring to fruition and maturity the set of aptitudes and qualities granted him at his birth, by means of education received from the environment and personal efforts. Endowed with intelligence and freedom, he is responsible for his fulfilment as he is for his salvation. Just as the whole of creation is ordained to its Creator, so spiritual beings should of their own accord orientate their lives to God. But this harmonious enrichment of nature by personal and responsible effort is ordered to a further perfection. By reason of his union with Christ the source of life, man attains to new fulfilment of himself, to a transcendent humanism which gives him his greatest possible perfection; this is the highest goal of personal development. But man being a member of society, it is not just certain individuals but all men who are called to this fulness of development" (DP nos. 14-17).

Thus development is both personal and communitarian. In other words, "Development is the liberation of people from the various forces that constrict and stifle their human existence, so that they are free to grow to fulness. In a world where millions of men, women and children worry about their next meal, where human life is reduced to less than the level of animal existence for want of material things of life, the economic dimension of development has a great significance. In countries like India increased productivity should receive very high priority. Development includes creation and promotion of structures that foster and maintain the best human relations, sensitivity and openness with compassion to one another. Development is not the concern of one section of community for another but of all for each and each for all. Ultimately development of all mankind is one.

There is a dehumanising aspect in the selfish and isolated development of nations independent of one another. Specifically, in terms of economic development, nations which are capable of accelerated development and which tend to develop independently of others and ignoring others are really under-developed. This phenomenon happen to classes, groups, communities, religions and individuals within nations also. These structures should also ensure responsible participation of the people in them. Development provides opportunity for a spontaneous creativity assuring everyone access to all necessities of life including knowledge and culture.

In this wider sense not only every country but also every man is underdeveloped. Material well-being is only one of the criteria of development. Solidarity and brotherhood among all nations and groups are equally valid and significant criteria. The value of dependence and self-reliance will have to be assessed in the context of freedom and community leading to more mature patterns of inter-dependence and autonomy.

The fullness of humanity as revealed in Jesus Christ means a perfect harmony of fellowship between God and man and man and man in the oneness of the human community. This harmony is broken by the barrier of sin and guilt, as well as the consequent barriers of separation fragmenting the human community. Development should necessarily seek to remove all barriers which deny or militate against the fullness of humanity." (—All India Christian Consultation on Development. New Delhi, February 1970 Workshop on Christian Understanding and Concern for Development.)

Negatively, development would amount to removal of glaring economic, social and cultural disparities among men, that is to say, raising men from the sub-standard of existence or from living and working conditions unworthy of human beings, solving his problem of lack of training and unemployment, preventing the violation of his human dignity, liberating him from slavery, social misery and oppression of every kind, from illiteracy and exploitation, from all deprival of possibility for personal initiative and responsibility, diminishing tensions and conflicts in his personal life as well

as in the social and international relations, above all, liberating him from his spiritual alienation and de-orientation, from sin, from the forces and consequences of sin, the root cause of all the other miseries.

The first step towards a solution is, therefore, to have a global vision of the Church and the world, of man and of the human race, of man as body and soul, i.e., as an integral personality, a vision of the salvation of men and the transformation of the temporal order, the integral development of every man and the whole man in his personal and community aspects. The true mission of the Church embraces these totalities. Hence our first conclusion is evident:—different apostolic activities are not to be opposed as by a dichotomy but they are to be related to one another as contributing to and completing the development of one another.

II WORD AND DEED, THE TOTAL LANGUAGE: THE BIBLICAL 'DABAR'

Just as we must not separate man into body and soul, the sphere of the Church's all-embracing mission into religious and profane, so we must not separate word from deed. To-day we witness simultaneously the development of the theology of the Word, and the growing insistence on action. We hear some people who in their zeal say, "The saving Word alone matters," while others insist that "Deeds and works alone speak."

a) God and men reveal and communicate themselves best through word-deed

The pedagogy of God and the way God has chosen to reveal Himself in the course of history come to shed further light on our problem. History comprising a series of events, orientations and a goal, involves man fully in his tension towards that goal and in his concrete efforts to attain it both as an individual and as a member of the community. It also serves as the milieu and medium of God's self-revelation and communication. The Jews in the course of their history discovered God and understood his designs for themselves and mankind from the way in which God intervened in their

history and acted on their behalf. It is by reflecting on God's successive interventions in their favour, in the course of history that they discovered Him and themselves. That is how the Hebrew "dabar" refers more to persons, events and things than to words, in the sense that persons, things and events are eloquent by themselves. Through the deed God expresses Himself, and man likewise. The word is not a mere sound, *flatus vocis*, a mere message or doctrine, it is dynamic, transforming and productive. It is not merely uttered; but when uttered it becomes creative. Hence revelation is not the handing down of a doctrine, or infusing of ideas, but God acting in historical events, meeting man in his life-situations and revealing and communicating Himself to him in a personal and community relationship. The "dabar Yahweh" is therefore something concretised in the events of history, nay it makes history itself. This concretisation of God's word reaches its climax in the incarnation of Christ when the "dabar Yahweh" becomes a human person; Emmanuel, God with us. That is why none can be more eloquent and can reveal God better than Christ, the Word of God. He is indeed the definite, ultimate, total and supreme revelation of God; He is so more by His deeds than by his words; the very deeds of the Word are words. Likewise, there is no better and more fruitful encounter between God and man than the person of Jesus Christ, The Word incarnate.

During this encounter that takes place in history between God and man, both God and man manifest themselves as they are and what they are. In other words, God is not so clearly revealed as when he acts in history; so also man expresses himself best when he makes his history. Both speak through their actions.

This is not to deny that words as such have a place and role in the revelation. The function of the word is to proclaim the deed, to clarify it by removing all ambiguity and forestalling false interpretations. That is why God's action even in our contemporary history has to be interpreted in the light of His word, in the light of his past interventions narrated in the Bible and interpreted by the Church. Thus both word and deed are equally important. The Constitution on Divine Revelation sums it up so beautifully when it declares:

"God's plan of revelation is realised by deeds and words having an inner unity: the deeds wrought by God in the history of salvation manifest and confirm the teaching and realities signified by the words, while the words proclaim the deeds and clarify the mystery contained in them" (no. 2).

b) **The tendency of the Church to indulge in words rather than in action**

The hierarchical section of the Church has not been wanting too much in verbal expression. We have just to go through the numerous pastoral letters of Bishops, the list of Papal Encyclicals, the daily discourses of the Pope and last of all, the documents of the Second Vatican Council. We have certainly produced marvellous volumes of literature, though these voluminous pages admittedly have not been assimilated by the bulk of our 500 million Catholics. Likewise, preaching has not been wanting, though it desires much to be improved. But the world at large is tired of words, verbiage, mere lip-service. We notice that the people who wield power which brings profound changes and transformation in the world today are not spending much time in making statements or indulging in speeches. Though they do not neglect these, they are rather, engaged in action and they measure themselves by deed. They let the Church speak, but as for themselves they put a clear premium on action. They are not satisfied to say what the world must be; they set about changing it. We may easily criticise communists for being superficially activist, but in our hearts we must admire how action-oriented they are. The Church can publish beautiful encyclicals and decrees which call for a better social order, greater justice, equitable distribution of wealth, removal of inequalities, promotion of fraternity, and concord (cf. the Encyclicals on the *Workers and Social Justice*, *Rerum Novarum*, *Quadragesimo Anno*, *Mater et Magistra*, *Pacem in Terris*, and *Populorum Progressio*). The preamble of the pastoral constitution is a marvellous charter of full solidarity with fellow-men: "The joys and hopes, the griefs and the anxieties of the men of this age especially those who are poor or in any way afflicted, these too are the joys and hopes,

the griefs and anxieties of the followers of Christ" (GS No. 1). We professional church men are constantly reminded by our communist brothers that the problems of the day, the challenges of the modern world, the needs of mankind and our society cannot be solved by beautiful charters and Council documents.

The forces outside the Church concentrate more on action than on words as can be seen in vital issues like racism in the United States, the question of social injustice and economic inequalities in the countries of South America and in our own country. No doubt, the Church has accomplished something in this regard. But has the initiative at the level of action come within the Church? Oftentimes, the conduct of Christians and Church authorities has not been consistent with our professed principles, e.g. on issues like racial equality, abolition of caste distinctions, human brotherhood, better distribution of wealth and opportunities. In such situations, preaching is not only ineffective but gives the impression of hypocrisy. The institutional Church thus appears as having vested interests, as being one with the established order. The Church seems clearly as an institution not for development but for retardation, injustice and exploitation. The Church in this way is a counter-sign; it appears to the common man as holding back the currents of liberation, development and progress.

By pointing these facts out we do not in any way mean to diminish the primacy of the Word, of the importance of preaching. In fact the world today wants to know what the Church has to say on various problems of the day: "What does the Church think of man? What recommendation seems needful for upbuilding of contemporary society? What is the ultimate significance of human activity throughout the world? People are waiting for an answer to these questions. From the answers it will increasingly be clear that the people of God and the human race in whose midst it lives render service to each other" (GS no. 11). That is why the publication of Encyclicals like 'Pacem in Terris' and 'Populorum Progressio' met with such universal appreciation and total acceptance not only on the part of Catholics but of all Christians and men of good-will. But more than the theoretical answer the world expects from the Church concrete transla-

tions of the same into practice. As one prominent writer said, people have seen the Church's *Magisterium*, they long to see now more of her *Ministerium* (Morris West). The world at large is appreciative of the various initiatives taken by the Pope for world peace—in Vietnam, in Nigeria, in the Middle East, etc., and of his efforts to make the developed and rich countries help the poor and developing nations. That is how the world saw in his visits to the United Nations, and International Labour Organisations, the fulfilments of the Church's spiritual mission. We may mention at lower levels—national, regional and local levels—the various contributions of the Church to eradicate illiteracy, ignorance and untouchability, desire to contribute to education, to promote local and regional cultures, to collaborate in socio-economic development projects and in nation-building activities.

c) Pedagogy of Evangelisation to be patterned on Revelation

Now, evangelisation is a ministry of the Church by which the process of revelation is to continue in our present history and in which the encounter of man with God must take place, resulting in a deep inter-personal relationship. If the designs of the Lord for mankind are to be communicated to the men of our days—which is the mission of the Church—then the economy or the pedagogy to be followed in it is the same as what was used by God in the whole history of salvation, which embraces also our own times.

d) 'Direct' and indirect' Evangelisation: a divorce

In the past, evangelisation has somehow come to be considered to be merely verbal and vocal, limited to words alone. All activities were considered either as a preparation to the announcement of the Gospel or as a means to make the first contacts, or, worse still, sometimes as a bait or device to attract people, to dispose them to listen to the preaching. Sometimes missionary activities were also considered as proofs to authenticate and confirm the proclamation. For example, services in educational, cultural, economic and social fields were supposed to serve as 'good example' or 'object lesson' of the Church's dedication to society and

her love of the poor and the needy. In short, evangelisation was limited to the verbal announcement of the Gospel and this constituted the main thing; this was to be prepared, or accompanied or followed by educational and social activities. Thus came into vogue the distinction of "direct" and "indirect" evangelisation. Not only were they distinguished and separated, but they came to be opposed to each other. Those who were set apart and dedicated for direct apostolate (open preaching of the Gospel) were psychologically romanticised from those engaged in "profane" activities like education, promotion of culture, socio-economic projects, civil and political life, social service and all other activities of temporal order. The latter works were justified and made "holy" by making good intentions or by the fact of their external orientation towards direct preaching. This indirect evangelisation contributed in one way or another, namely, as preparation, accompaniment, or consolidation of direct preaching. But these activities were not valued for themselves. They were not supposed to have much religious value, and still less to form part of the mission of the Church. These were not considered as part and parcel of evangelisation; and if even so, they were not as important as, and as equal to direct preaching. Furthermore, these activities were proposed as an alternative temporary occupation in places and situations where due to circumstances direct preaching was not possible, e.g., state of persecution under communist or other totalitarian regimes, in the face of anticlericalism, hostility to the Church, suspicion of the Church's motives and actions (cf. AG no. 6).

III. CONDITIONS UNDER WHICH THESE COULD BECOME EVANGELISATION:

a) Relevance

We cannot interpret or understand anything out of its true context. Everything is a sign, and a thing's significance changes according to conditions of time, place and social setting. Since man understands everything in the light of his own life-situation, the Church must meet man where he is; there and only there can she meaningfully announce the

Good News. Men are today engaged in meeting tremendous challenges to human existence in transforming everything and in building up a new heaven and a new earth. Therefore the various services which the Church offers the contemporary world should be relevant to the needs and aspirations of the world.

In a developing country where the government is unable to provide adequate education for its citizens and looks for help from voluntary agencies to liberate the masses of people from ignorance, illiteracy and backwardness, the educational activities of the Church are a form of relevant service to the nation and as such constitute a way of evangelisation. On the contrary, when the civil government feels competent to provide education for all its people and wants to do it through public institutions, it would be a countersign on the part of the Church to go ahead separately and as it were in a parallel effort with her own institutions, without entering into the mainstream of national life, and integrating her services in the national scheme, without gearing education towards national development and without joining forces with the agencies of the country in full solidarity and determination. At such moments the very instruments and forms of evangelisation like institutions of education not only do not preach the Gospel, namely, bear witness to Christ, but serve as obstacles to it; they end by being countersigns. In this regard the statement of the Seminar on 'Church in India today' is worth calling to mind:

"Catholic educational institutions must work in common with all other good institutions, pursue intellectual and professional excellence. Their aim in this pursuit should be the total formation of the human person as much for their own personal enrichment as for the service of the nation. Recognising that the nation's aims and endeavours are part of God's plan for the world. Catholic educators must launch out into the mainstream of the national programme of development and co-operate with the government and other agencies that are striving to build a society in which every man can lead a fully human life" (GAR III, 4, p. 265)

Likewise, in a country like India where our economy is under-developed, when we struggle for a decent level of existence in keeping with our human dignity and when the government and people are trying to meet the big challenges of population explosion, floods and drought, inadequate food production, famine and disease, when national and international organisations gear their projects towards meeting the situation, the evangelising action of the Church will best be in the form of joining forces with others, in collaborating with the masses of the people in the projects undertaken by the government or national and international institutions for the great cause of socio-economic development. In the measure in which the Church shoulders this tremendous responsibility, comes forward to offer her services in solving these vital issues and offers to collaborate with others in full solidarity and not in self-imposed isolation and mistrusted verbal sympathy, she will be announcing the good news of salvation.

Here we feel like quoting again the meaningful statement of the Seminar on Christian commitment to Society;

"While we have contributed in the past in no small measure to the progress of our country in various spheres such as education and social services, we are also painfully aware of our deficiencies.

In many ways we have tended to stand aloof from the mainstream of India's development, confining ourselves to the fostering of our own narrow domestic interests.

We are aware that the promotion of an integrated development will require that as Christians, we reassess our present commitments, reorganise our existing structures, and develop new ones, where necessary. A new spirit has to animate us: one that is open to every human value, to all that is good and noble in our people, our history and tradition, and in our age. We seek to co-operate genuinely with other Christians, believers of other religions and all persons who value this common cause. We Christians in India resolve:

44.

1) to commit ourselves once again to work wholeheartedly and without reserve for the common good of our country. We rededicate ourselves to serve the people

of India so that we may all enjoy freedom and the opportunity to live a decent human life, liberated from hunger, illiteracy, poverty, and other social evils;

2) to pledge ourselves to hard work, honest service, and the mobilisation of the resources of the country for the growth of the national product which is a necessary condition for an increasing standard of life for all;

3) that through a combination on social services and commitment to the reform of social structures, Christians, may, in our generation, give of their best to India" (GAR IV, 1).

"An all-out effort should be made by the Christian community to increase food production, employment opportunities and strong economic structures such as co-operatives; to develop the concept of community health and the regionalisation of health care; and to promote effective population control" (GAR IV. 2, p. 270)

b) The Historical Perspective

All that we said above must be considered in an historical context. Apostles must be aware of the dynamic realities of human evolution. They must experience that they have entered into an adventure, that they are part of history's mainstream. If this is necessary for all missionaries in general it is all the more so for those whose mission is lived on the homegrounds of the world's greatest religions—Hinduism, Buddhism, Confucianism and in developing new nations of Asia which have long cultural histories. After achieving independence, the political leaders, social reformers, educationists and intellectuals of these new-born countries contribute a preciously rich and powerful sense of history to the self discovery efforts of their own nations and the family of nations. While large sectors of rural populations may still be unaware of it, the national leaders and intelligentsia of these developing countries are resolutely committed to this grand historical adventure; they are totally devoted to promoting their nation's full destinies.

These leaders conceive their national destinies not as isolated currents but as part of a world-wide upward thrust by mankind pursued throughout millions of years. In this great historical evolution nations and peoples, men and women, young and old, are directing themselves towards a consummation. Under the dynamic impulse of creative power they engage their whole beings and marshal their energies and resources to work out a better life, preparing the world for an everbrighter future. This aim can only be achieved, they know, by transforming the world, and, in the process, by transforming themselves by an integral development of the whole man and all men, a complete mastery over and renewal of the whole universe. Thus conceived, this historical movement is essentially the adventure of mankind realizing its destiny.

If Christ, his Gospel and his Church are to transform the world, orientate history and lead them to fulfilment, they have to enter into this process, this adventure, this historic movement. The missionary native and foreign, must identify himself, with his people—their past and present—he must be one with them in their adventure, whether it be for political independence, economic development, social reform, racial equality, cultural renaissance, updating of religion, cause of justice and peace or international solidarity. This entry into the historical movement, this fellowship, solidarity and collaboration in this venture of mankind is not only a condition or preparation for the apostolate but already part and parcel of it. (AANC p. 10)

c) Life-style of a truly incarnational Church

In spite of everything, and all the explanations, somehow we may still feel a guilty conscience as long as we do not verbally announce the gospel, as soon as, and as clearly as possible. This is first of all due to our centuries-old, one-sided formation which emphasises the word to the detriment of the deed, the ministry of the word and the Sacraments to the detriment of the renewal of the temporal order, the salvation of soul detached from other aspects of man's integral development and fulfilment. In short, our procedure was not

incarnational and the—andrical, in spite of our profession of faith in the Incarnation. In other words, we must situate the verbal announcement of the Gospel within the context, within the life-style of a truly incarnational Church. Various aspects, stages and integral elements of this are: (1) Presence, solidarity and fellowship; (2) dialogue, collaboration and service; (3) and announcement of the Word of salvation.

Presence, solidarity, fellowship

As long as Christians are, or appear to be, outsiders and foreigners, a marginal group or pressure group, not integrated into the community, just so long they have not even started their mission. Nor are they fit for it. Nor do they have the authentic spirit of the Church. Christ's way is that everything is done from within. It is important that the community sees this contribution as coming from the inside, be it cultural, social or religious.

A genuine presence is one of togetherness, sympathy and solidarity in everything. It is not merely an institutional presence, a presence that is imposing by its structures and edifices, and overpowering by personnel and means; but it is a humble presence of living together in similar conditions. It is not a presence as a foreigner and observer, however sympathetic and well-intentioned this may be. Nor is the christian presence one of reformer and benefactor, guide and teacher, however much these may be needed. It is a presence of fellow-pilgrims, co-citizens and compatriots, brothers and friends. It is not a presence that takes a stance of superiority. It is however, one of equality, of persons engaged in the same venture of life and intimately linked with the same history. It is not a presence limited to individuals and certain neighbourhoods but to communities and groups whether civic or political, economic or social, cultural or religious. It is not a presence, restricted to 'christian' or 'catholic' or denominational institution but it reaches out spontaneously to serve the structures and channels of the secular world. It makes its services available to the institutions and agencies of the temporal order. Thus and only thus it enters into the very mainstream of national life of the country and the world. It is not a presence that restricts itself by territorial or geo-

graphical demarcations. First and last the incarnational Church's presence is to men, to men as they are, with all their needs, to men in their different milieus of life and fields of actions, their preoccupations and aspirations, their problems and difficulties, their joys and hopes, their griefs and anxieties, their tragedies and triumphs (cf. GS. nos. 1-2). In a word, it is a presence from within and not from without, a universal presence of total solidarity and genuine sympathy and on a footing of evident equality (cf. AG no. 12). In this way between the Church and the community it is sent to serve, there will be a mutual sense of presence and belonging.

Dialogue, collaboration, service

If the relation between God and men in the course of salvation history has been one of dialogue (*Encycl. Ecclesiam Suam*, Paul VI), dialogue among us is an eloquent proof of our solidarity with men and a necessary means of knowing men, and of developing fellowship. It is also a condition and form of service. Dialogue can be carried out by sharing in the community's cultural and social life, exchanges and enterprises of day-to-day human living (cf AG. No. 11, b, d), and by a corporate searching through our contemporary problems.

Dialogue is not restricted to mere knowledge and understanding, to social and cultural contracts and to exchange of ideas and experiences. It can take the form of collaboration in various activities; in fact collaborated work serves as one of the best ways of dialoguing. Some of the fields where collaboration is needed and appreciated are: education and development of culture, concerted efforts to eradicate famine, hunger and disease, enterprises for socio-economic development and a better way of life, promotion of social justice, preservation of moral values, defence of freedom, the cause of world peace and international concord.

All we said above, namely, fellowship, dialogue and collaboration is carried out by an incarnational Church with great humility and self-effacement, in a spirit of service, in imitation of Christ who came to minister and not to be mini-

stered unto (Mk 10:45). The Church exists for the world and as such it shall always be at the disposal of the world to render the service it needs. "As disciples of the Lord, sent forth to serve and even wash one another's feet, we wish to give ourselves and what we have, to serve where service is most needed, in the building of a new order worthy of man, and expressive of God's kingdom" (GAR II).

Preaching the Word

Against this background and after these stages have been achieved, the preaching of the Word of God will appear relevant. The Word of God will be a meaningful human word too.

Hence the preaching of the Word of God is necessary and woe to us if we do not preach it. But this preaching must be situated in the life of a community so that men are prepared to understand it and can respond to it.

All these stages (presence, solidarity, fellowship dialogue, collaboration and service) should be understood more as constructive elements of an approach than as a chronological list of goals. The apostle may take a few hours or a few days or a few years to prepare an audience for the reception of God's Word. Hence we should not be rigid about these stages; but in a normal situation these will serve as guidelines.

d) Human approach

We will easily and gladly accept the above view of the apostolate if we have synthesized the human and the christian. Instead of opposing them we should see that the 'christian' includes all the dimensions, aspects, riches and experiences, of the "human". Then the "human" appears as part and parcel of the integral, normal and genuine 'christian'.

What we said above regarding history and revelation holds good for the "human" and for evangelisation. Just as revelation takes place in history, evangelisation takes place through the human. Just as history serves as the milieu and medium of revelation for God, so also the "human" could be the milieu and medium of understanding the word of God, faith and supernatural salvation.

If the Gospel is to reach men, if the Church must get into a human group, it will be through a genuine sympathy for man and his deepest aspirations and through a total solidarity with the realities of man's life. Hence, first of all, we need to know the goals he aspires to, the goods he yearns for, the values that appeal to him, the problems, the difficulties which he seeks to solve the relationships he wishes to establish, the basic life-situations and aspects of which he searches the meaning, and the helps he looks for. Above all, we need to know what man resolutely tends towards, namely, the total transformation of himself and his world, to enjoy full happiness and peace. Secondly, we should be familiar with the milieu of man's action—the realities of the temporal order—the events of his life, individual, social and national, his resources and potential.

In all these, the Church must speak a language which is intelligible to its generation of men. This means the Church must use the language men use to communicate among themselves. The language that these conscious and committed men speak is one that is related to the above-mentioned realities. This language if spoken by the Church with its divine insight is a genuinely human word, a word that awakens in men their deepest aspirations and desires, a word that comes from within that reaches men at the interior of his life-situations and struggles, that starts from man, that takes man seriously and accepts him where he is and as he is. Put in another way, the announcement of Christ and His Gospel (evangelisation) will not be a revelation of God, unless it is first and foremost a revelation of man, an interpretation of his human existence and an answer to his problems and inspirations. The genuine anthropological approach has been recently rediscovered and is followed by more and more evangelists and catechists today. The Church's activities in the educational, cultural and socio-economic domains hitherto styled "indirect mission methods" are seen in the light of this approach as integral and important parts of evangelisation, just as much as Word proclaimed. In a way, we can even say that the Word proclaimed will only be understood in the context of our sincere and serious involvement in the temporal and human realities of our fellow men.

We do not say at all that we must not or need not go beyond the human and the temporal. Nor do we say that the integral development of man is realised by the solution of his economic, social or political problems. But given the times and conditions we live in, the service to man, to the human are justifiable objects of our apostolic concern. Many christians seem to be labouring under the illusion that Christ is not present in the world, and in the struggles of a man for existence and happy living. To these christians it seems that Christ comes only when we announce the kerygma. The truth is that he is present already from the very beginning and is active in all the realities of human existence and in the events of history. We should, therefore acknowledge God's presence in the secular world and his saving operation in human activities. Likewise we should be convinced that, when we converse with men about any of their problems, desires and aspirations and collaborate with them in their enterprises we are doing a genuine apostolate.

Over the centuries the Church has been rendering enormous service in the arts and sciences, in the corporal and spiritual works of mercy. But unfortunately at certain periods of history we began to think that only the verbal, explicit and open announcement of the Gospel of Jesus was evangelisation proper and all the rest was just a means or method, and a preparation or condition, a mere starting point or an attention-getter or a bait, or at the most a psychological or pedagogical device. We lost sight that the Church's involvement in these enterprises of human development is a part of missionary approach, a genuine apostolate.

Let us therefore not feel sad or dejected because we are engaged at the human level and exclusively with temporal activities. Let us stop thinking and acting as though the apostolate began only at the explicitly christian level, only in the milieu of a Church premise, or through specifically religious acts. As soon as we engage ourselves genuinely at the human level we have started our evangelisation and in due time—which is the time, the period, the day, the hour of the Lord of history—the journey will progress and the dynamism of our human and christian commitment will help men to the level at which Christ Jesus will be called for and expected, sought after and clamoured for, at which He will be meaningful as

Light, Life and Way, as the ultimate answer to all their problems and as a final goal of mankind's venture in history. In a word, Jesus Christ will not be the revelation of God unless and until he is also the revelation of man.

When Christ reveals man to himself, it is then that the kerygma, the Word, the verbal proclamation of the Gospel of Jesus Christ will become necessary. It is then that it will appear as a word that has been expected, as an intelligible word, as a word, that serves as the key to all the rest of human existence.

IV. THE RELATION BETWEEN DEVELOPMENT AND EVANGELISATION:

In the light of all that has been said above, are we convinced that the Christian presence and action in the spheres of the temporal order is an integral part of the Church's mission? Are education, social work, etc., as important as the verbal proclamation of the Gospel and the ministry of the Sacraments? Do we want to integrate our contribution to education, health service, and socio-economic projects, etc., in the process of the integral development of every man and all men? Do we understand integral development as extending beyond economic prosperity to the formation and maturity of man's aptitudes and qualities, to the personal and community fulfilment of his total vocation as desired by the creator which necessarily includes his supernatural salvation? If so, then we can say that these activities—education, social work etc.—are not merely an indirect form of evangelisation, or indirect mission methods but genuine ways of evangelisation, and direct forms of fulfilling the Church's mission. For the thrust of such service goes "beyond the temporal", declared the theologians of the Theological Symposium in Rome. "This work, taken concretely, is a task which 'involves the whole man, a task which demands a radical option of his spiritual freedom. To the extent that this task involves man, development becomes a reality which is not merely an 'object lesson'; it is a, living and eloquent witness of the Lordship of Christ over the world. This witnessing which should be acknowledged as to the work of evangelisation in its strict sense, as an act which is explicitly religious.'

This witness, one of the ways by which evangelisation is carried out, requires in turn the proclamation of the genuine Word of salvation, thus revealing to man the mystery of our divine calling and answering the problems and longings of the man of today. A necessary bond thus exists between these two ways of evangelisation. The second way of evangelisation, the ministry of the Word and the Sacraments, reveals to men the deepest, the ultimate meaning of development, and gives to it a dynamism which is no longer a merely human thing. To the extent that Christians are the visible instruments of the meditation of Christ, they render an irreplaceable service to the task of development" (AANC, pp. 33-34).

V. PRACTICAL CONSEQUENCES

1. There is no room for dilemma: either evangelisation or development. The Church's mission embraces both.
2. When viewed with reference to the lay people, the supposed conflict between evangelisation and development will appear more theoretical than practical. If at all it exists in practice, it is rather in the lives and activities of the clergy and the religious, than those of the laity.
3. Though evangelisation is a task of the whole Church, and as such it is carried out by various groups (the clergy, religious and lay people), the task in the temporal order belong especially to the laity. Hence the laity should involve themselves more in the work of development, especially of a technical nature, while the priest should keep to spiritual animation, guidance and inspiration and formation of the lay people.
4. In regions where there is not as yet a Christian community, or where it exists but is unable to undertake such activities, it is the duty of the priest to undertake them. However, at the earliest opportunity he should hand it over to the laity and other agencies and devote himself to the Christian animation of the community, which is his basic and permanent task.
5. With regard to priority in the lives and ministry of the priests, it matters little where one starts from; it will depend

very much on the circumstances, aptitudes and needs of the community and the times; but whatever be the field in which one engages oneself, the dynamism of one's commitment should be such as to take him to the others.

6. Wherever and whenever possible the Church and the Christian should join forces with all those committed to development rather than go on their own.

7. Within this incarnational milieu, we may not properly speak of either 'direct' or 'indirect' evangelisation, of either evangelisation proper or preparation for evangelisation, of christianisation and humanisation. There is but a single reality within which there is room for an approach, procedure and stages. The reality is the presence of the Lord in our world and His saving action in the activities of men, through the course of history.

CONCLUSION

"If you, christians really believe," said Ashoka Metha, 'that the agony of Christ is extended in the sufferings of the masses, you must show it in action.' This challenge hits at the very roots of our Christian existence and calls for coversion at the very level where we are supposed to live the mystery of Christ. The agony and passion, the resurrection and glorification of Christ are various aspects and phases of the one christian mystery, and the evangeliser has to live and to lead his people from their agony and despair to re-creation and glorification, from the old world of misery, suffering and sub-human life to the state of fully developed human beings and sons of God in the new earth and new heaven where God will wipe away their tears and make them sing a new canticle of Moses in joy and peace. Ever since the Eternal word has become one of us and has lived among us, all men and the world itself have become "charged with the glory of God". (Gerard M. Hopkins, sj) All efforts, because of the Incarnation, have but one glorious term, that God may be all in all.

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